of it; yet h,e wa.8, notwithstanding, generally cried pia-ApoL down for aa Atheist;, merely because Soar,pise?, *fo* affircqed the sun to be juvSpov SiaTrupov, a mass of fire, or a fiery globe, and the moon to be an earth;—that is, because he denied them to be animated and endued with understanding souls, and consequently to be gods. So likewise Socrates was both accused, and condemned, for atheistical impiety, as denying all gods, though nothing$_t$ was pretended to be proved against him, J $_4$, but only this, that he did 0gcvV StSaor/cav ju»j

PlatApoL *vofit&iv, ovg J*| TToAie vojut^ct, trepa oe oai/iovia

iccuva eic^cpav, teach that those were not trap gods which the city worshipped, and in the room thereof introduce other new gods.—And lastly, the Christians in the primitive times, for the same reason, were vulgarly traduced for Atheists by the Pa-. gai^s, as Justin Martyr declares in his Apology/

afleoi fC€/c\i7/i£0a, jcai pjuoXoyov/iEV raJv ,TOiovra)v VOJUI^OJUEVWV

Ocw-v aBcot elvat* We are called Athekts; and we confess ourselves such, in respect of those gods which they worship, but not of the true God.—And as the vulgar have unjustly condemned many Theists for Atheists, so have they also acquitted many rank Atheist§from the guilt of that crime, merely because they externally complied with them, in their religious worship, anjd forms of speech. Neither is it only the vulgar, that have been imposed upon herein, but also the generality of learned men, who have been commonly so superficial in this business^ agf that they have hardly taken notice of above three or four Atheists, that ever were in former times, as, namely, Diagoras, Theodorus, Euemerus, and Protagoras; whereas

* P. 50. opcr.